

The Parish of St. Edward the Confessor
Registered Charity no. 234025

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Newsletter for the week of 8th September 2024 *Sunday Readings Cycle B* *Weekday Readings Cycle II*

Readings for 23rd Ordinary Sunday: Isaiah 35:4-7; Psalm 145; James 2:1-5; Mark 7:31-37

Saturday 7th Sept 5.30pm 1st Mass of the 23rd SUNDAY in ORDINARY TIME – *Day of Prayer for Education*

Sunday 8th Sept 10.30am Mass of the 23rd SUNDAY in ORDINARY TIME – *Day of Prayer for Education*

Monday 9th Sept 9.15am Mass (*Optional: St. Peter Claver, priest, religious, missionary*)

Tuesday 10th Sept (*Optional: St. Ambrose Barlow, priest, religious, martyred at Lancaster 1641*)

Wednesday 11th Sept 11.30am Mass

Thursday 12th Sept (*Optional: Most Holy Name of Mary*)

Friday 13th Sept 1.00pm Mass (*in Macclesfield Hospital Chapel*) *St. John Chrysostom, bishop, doctor of the Church*

Saturday 14th Sept 10.00am Mass *FEAST: EXALTATION of the HOLY CROSS*

10.30-11.00am Sacrament of Reconciliation

Saturday 14th Sept 5.30pm 1st Mass of 24th Sunday in Ordinary Time

Sunday 15th Sept 10.30am Mass of the 24th Sunday in Ordinary Time

Readings for 24th Ordinary Sunday: Isaiah 50:5-9; Psalm 114; James 2:14-18; Mark 8:27-35

WEDDING

This Mon 9th Sept 12.30pm Wedding of *Michael Christopher Eccleston* and *Roksana Anna Piontkowski*

PARISH PASTORAL COUNCIL

Tues 10th Sept PPC meeting 7.00pm in the Community Room

PARISH FINANCE COMMITTEE

Mon 16th Sept 10.30am in the C. Room meeting of the Parish Finance Committee

FUNERAL

Thurs. 19th Sept 10.45am Funeral Mass for Geoff Dean who passed away on 15th Aug with interment at Macclesfield Crematorium 12.15pm. May he rest in peace !

NOMINATIONS for 2 NEW PPC MEMBERS

Nominations for two new Parish Pastoral Council (PPC) members are open until the end of **next Sun 15th Sept**. With 6 PPC elected members, each year 2 step down and 2 new members are nominated & elected for a 3 year term. Further details are available on the nomination forms.

THE SEASON of CREATION 1st Sept - 4th Oct

The Season of Creation calls all Christians to prayer & action for the Care of Creation - our common home. “*Hope and Act with Creation*” is the theme of today’s World Day of Prayer for the Care of All Creation. Pope Francis says in his message: “*To hope and act with creation, then, means to live an incarnational faith*”

CARITAS SHREWSBURY REPORT

Their impact report for 23-'24 is available for viewing giving the developments & initiatives *Caritas* has undertaken over the last year. A copy can be viewed at church entrances or [at https://www.caritasshrewsbury.org.uk/about/impact-reports/](https://www.caritasshrewsbury.org.uk/about/impact-reports/)

MARTYN DONALDSON MUSIC TRUST CONCERT

Sat 14th Sept 7.30pm in Macclesfield Methodist Church: the Martyn Donaldson Music Trust’s main fund raising concert. Tickets are £10 adults and £5 for children available on 01625 433187 / 01625 615298

THANK YOU FOR YOUR GENEROSITY

Last Sunday’s Collection £270.35 S/O August £627.00 Sunday Teas £15.00 Piety Stall £10.00

GET IN TOUCH QUICKLY –IF YOU ARE SICK If you or your relative enters Macclesfield Hospital or East Cheshire Hospice let Fr. Peter C. know as soon as possible tel: 01625 423576 or by e-mail st.edmacc@gmail.com

DIARY OF EVENTS

Sun 15th Sep Evangelii Gaudium Sunday – outgoing collection

Sun 15th Sept Nominations close for 2 new PPC members

Sat 21st Sept PPC nominations announced

Sun 29th Sept Parish Annual General Meeting

Sun 13th Oct Parish Feast -Solemnity of St. Edward the Confessor

Soaring temps a sign the planet is sick — are we listening? Pope Francis asks

Rising global temperatures are a sign not just of climate change but a signal the planet is sick, Pope Francis said in a new video announcing his prayer intention for the month of September.

The pope has requested that prayers in the coming month be focused "*for the Cry of the Earth*" — a reference to an oft-quoted passage from his 2015 encyclical "*Laudato Si', on Care for Our Common Home*." In that papal teaching document, Francis wrote that "*we have to realize that a true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor.*"

Francis expanded on that theme in the video produced by the Pope's Worldwide Prayer Network.

"If we took the planet's temperature, it will tell us that the Earth has a fever. And it is sick, just like anyone who's sick. But are we listening to this pain?" Pope Francis asks. *"Do we hear the pain of the millions of victims of environmental catastrophes? The ones suffering most from the consequences of these disasters are the poor, those who are forced to leave their homes because of floods, heat waves or drought?"* Addressing human-caused environmental crises, like climate change, biodiversity loss and pollution, the Pope said: *"begs responses that are not only ecological but are also social, economic and political,"* *"We must commit ourselves to the fight against poverty*

and the protection of nature, changing our personal and community habits," he said.

Since pre-industrial times, the planet has heated 1.1 to 1.2 degrees Celsius. Countries have committed under the Paris Agreement to limit average temperature rise to 1.5 C — a level scientists say would prevent the most devastating impacts of climate change — but remain well off pace of goals to slash global heat-trapping greenhouse gas emissions nearly in half by 2030 and reach net-zero by 2050. This summer has seen the latest wave of environmental and weather-related disasters, with devastating heat waves and wildfires and deadly storms and flooding.

The September prayer intention for the Earth aligns with the Season of Creation, an ecumenical period of prayer and action for Christians around the globe. It begins 1st Sept with the World Day of Prayer for the Care of Creation and extends until 4th, the feast day of St. Francis of Assisi, the patron saint of ecology and animals.

This year, the Season of Creation carries the theme of "*Hope and Act with Creation*." Francis in June released his message for the World Day of Prayer for Creation, in which he repeated his calls for an ecological conversion that means "*leaving behind the arrogance of those who want to exercise dominion over others and nature itself.*" "*To claim the right to possess and dominate nature, manipulating it at will, thus represents a form of idolatry,*"

In his own message, issued on 29th August, Orthodox Patriarch Bartholomew of Constantinople said that respecting the God-given dignity of the human person and the integrity of God's creation "*are inseparable.*"

The patriarch echoed the pope's insistence that religious groups have an important role to play in fighting climate change because true progress will require conversion.

"Genuine religious faith dissolves the arrogance and titanism of humankind" by helping people realize they are not God, Bartholomew said. A person has no right to abolish "*all standards, boundaries and values, while declaring himself 'the measure of all things' and instrumentalizing both his fellow human beings and nature for the satisfaction of his unquenchable needs and arbitrary pursuits.*" "*Respect for the sacredness of the human person and the protection of the integrity of the 'very good' creation are inseparable,"* the patriarch said in his message.

Bartholomew's statement, like that of Francis, also emphasized the connection between care for creation and love for one another, especially the poor.

"There is a close and indissoluble bond between our care of creation and our service to the body of Christ, just as there is between the economic conditions of the poor and the ecological conditions of the planet," he said. "*Scientists tell us that those most egregiously harmed by the current ecological crisis will continue to be those who have the least.*"



THE *Wednesday* WORD



Encountering Christ The Wednesday Prayer Custom for Homes, Schools & Parishes

Prayerfully preparing for Sunday Mass with special prayers for our school families



Set aside 10-15 minutes and create a suitable environment by removing any distractions. Make sure that you are comfortable. Perhaps light a candle. Make the sign of the cross and remain still for a minute of settling silence.



Remember that through this scripture our Lord is truly present. Read the Gospel, aloud and slowly, and pay attention to any words that stand out. If any do, meditate on them for a few minutes and be invited into a dialogue with God.

1

Read

The Gospel for Sunday 8th September 2024

JESUS CURES A DEAF MAN

Returning from the district of Tyre, Jesus went by way of Sidon towards the Sea of Galilee, right through the Decapolis region. And they brought him a deaf man who had an impediment in his speech; and they asked him to lay his hand on him. He took him aside in private, away from the crowd, put his fingers into the man's ears and touched his tongue with spittle. Then looking up to heaven he sighed; and he said to him, "Ephphatha," that is, "Be opened." And his ears were opened, and the ligament of his tongue was loosened and he spoke clearly. And Jesus ordered them to tell no one about it, but the more he insisted, the more widely they published it. Their admiration was unbounded. "He has done all things well," they said. "He makes the deaf hear and the dumb speak."

Taken from Mark 7:31-37 The Twenty Third Sunday in Ordinary Time, Year B

2

Reflect

After reading the Gospel, did any words stand out? If they did, ponder or discuss them before proceeding with the reflection.

This Sunday's first reading prepares us to understand the true meaning of this incident, for in his wonderful cures Jesus is fulfilling that prophecy of Isaiah. Jesus' activity, as he goes around 'doing all things well', manifests the coming of God into the world, that Day of the Lord when the tongues of the dumb will sing for joy. Jesus is the sacrament of God. In him God is active in the world, bringing peace, healing and joy. In him people met and experienced God. His gestures (of putting his fingers into the man's ears and touching his tongue with spittle) are affectionate ways of showing that God is physically at work in him. In a modern hygiene-conscious world such actions might be frowned upon. But if we are truly acting as the members of Christ's body in the world, we cannot hold back, and from time to time we will be involved physically and totally in helping others. One such famous, courageous gesture was Princess Diana's handshake with an AIDS-sufferer when it was still thought that the condition was physically contagious. We too can bring Christ's healing in countless simple (but often costly and courageous) ways. **What do we learn about God from the gestures and words of Jesus in today's Gospel?**

Dom Henry Wansbrough OSB

3

Respond & Request

Now slowly and prayerfully read the Gospel once again but this time in silence. Consider how this Gospel could apply to your life in general. Thank God for any insight you may have received.

Then ask God to bless you with a spiritual gift to help you act on any resolution you have made. Perhaps: love, hope, understanding, wisdom, faithfulness, peace, patience, humility, joy, forgiveness, self-control, courage, generosity, faith or something else.

4

Pray for Families

This Wednesday's word for our school families is HEALING !

After praying for your loved ones, please remember to pray for our present and future Church, particularly for the families connected to our schools. You may want to conclude this special weekly time with a simple prayer such as:

St Joseph, Patron Saint of Families and Protector of the Church, pray for us. Mary, Star of Evangelisation, pray for us. Glory be to the Father and to the Son and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.

WEDNESDAY WORD PLUS †

Fr Henry's reflections on the first and second readings of **Sunday 8th September 2024**



1st Reading: **Isaiah 35:4-7**

The Day of the Lord

Say to all faint hearts, "Courage! Do not be afraid. Look, your God is coming; vengeance is coming, the retribution of God; he is coming to save you." Then the eyes of the blind shall be opened, the ears of the deaf unsealed; then the lame shall leap like a deer and the tongues of the dumb sing for joy; for water gushes in the desert, streams in the wasteland; the scorched earth becomes a lake, the parched land springs of water.



Before the people of Israel were taken into captivity by the Babylonians in the sixth century BC, prophets had spoken of the Day of the Lord as a threat, a day of expected punishment. But when that disaster fell upon the whole of Israel and Judah, the people came to understand the Day of the Lord as a promise of salvation, of deliverance from exile. Hence today's first reading: a lovely, joyful poem which looks forward to the coming of the Lord to heal Israel and take vengeance on her tormentors. It speaks of the coming of the Lord himself, not simply of his representative. In the expectation of the deliverance of Israel, even up to the time of Jesus, it was not clear whether God would visit the earth personally to effect the total reversal of all things and the healing of all misery, or whether his messenger and herald would come first. The biblical texts seem to suggest both. In the prophecies of Malachi, it was written that the prophet Elijah would come as the Lord's herald to prepare the way. The gospels suggest that John the Baptist was this Elijah-figure, preparing for the coming of the Lord in Jesus, and that the coming of Jesus is the coming of the Lord himself. **What does Isaiah tell us will happen on the Day of the Lord? Has this Day occurred with coming of Jesus or is it still in the future?**

In God's eyes everyone has just the same value.



2nd Reading: **James 2:1-5**

Shabby or Chic?

My brothers, do not try to combine faith in Jesus Christ, our glorified Lord, with the making of distinctions between classes of people. Now suppose a man comes into your synagogue, beautifully dressed and with a gold ring on, and at the same time a poor man comes in, in shabby clothes, and you take notice of the well-dressed man, and say, "Come this way to the best seats;" then you tell the poor man, "Stand over there," or "You can sit on the floor by my foot-rest." Can't you see that you have used two different standards in your mind, and turned yourselves into judges, and corrupt judges at that? Listen, my dear brothers: it was those who are poor according to the world that God chose, to be rich in faith and to be the heirs to the kingdom which he promised to those who love him.



The Letter of James has been described as 'a manifesto for social justice', and among all its pieces of advice a concern for social justice is certainly a major theme. Concern for the poor and the less fortunate runs right through the Bible. Human beings were created in the image of God, and one of the ways we express this image is by the attention we give to those on the margins. So Israel is constantly told by God, 'You must treat the stranger among you as I treated you when you were strangers in Egypt.' Similarly, widows and orphans are the special object of God's care. In the beatitudes of Luke's gospel, the poor, the hungry and those who weep are assured of God's blessing. In more modern times the great papal encyclicals on social issues gave the first official teaching anywhere on the rights of the exploited classes after the industrial revolution: the right to a just wage, to healthcare, to form trade unions, and so on. However, it is always instinctive and natural – as this witty and poignant reading shows – to give more honour to the Lord Mayor at the front than to the tramp who shuffles in at the back of the Church – forgetting that in God's eyes they have just the same value. **What are the social demands of the gospel?**

The Wednesday Word Connecting Home, School & Parish through the Word of God

**The Wednesday Word is under the patronage of St Joseph, Patron Saint of Families and Protector of the Church
Within the tradition of the Catholic Church, each Wednesday is dedicated to St Joseph**